



By the KING.

A PROCLAMATION,

For a general FAST.

G E O R G E R.



WE, taking into Our most serious Consideration the just and necessary Measures of Force which We are obliged to use against Our rebellious Subjects in Our Colonies and Provinces in North America; and putting Our Trust in Almighty God, that he will vouchsafe a Special Blessing on Our Arms, both by Sea and Land, have resolved, and do, by and with the Advice of Our Privy Council, hereby command, That a Publick Fast and Humiliation be observed throughout that Part of Our Kingdom of Great Britain called England, Our Dominion of Wales, and Town of Berwick upon Tweed, upon Friday the Thirteenth Day of December next; that i      h We and Our People may humble Ourselves before Almighty God, in order to obtain pardon of Our Sins; and may, in the most devout and solemn Manner, send up Our Prayers and Supplications to the Divine Majesty, for averting those heavy Judgements, which Our manifold Sins and Provocations have most justly deserved, and for imploring his Intervention and Blessing speedily to deliver Our loyal Subjects within Our Colonies and Provinces in North America from the Violence, Injustice, and Tyranny of those daring Rebels who have assumed to themselves the Exercise of Arbitrary Power, to open the Eyes of those who have been deluded by specious Falsehoods, into Acts of Treason and Rebellion, to turn the Hearts of the Authors of these Calamities, and finally to restore Our People in those distracted Provinces and Colonies to the happy Condition of being free Subjects of a free State, under which heretofore they flourished so long and prospered so much: And We do strictly charge and command, that the said Publick Fast be reverently and devoutly observed by all Our loving Subjects in England, Our Dominion of Wales, and Town of Berwick upon Tweed, as they tender the Favour of Almighty God, and would avoid his Wrath and Indignation; and upon Pain of such Punishment, as We may justly inflict on all such as contemn and neglect the Performance of so religious a Duty. And for the better and more orderly solemnizing the same, We have given Directions to the most Reverend the Archbishops, and the Right Reverend the Bishops of England to compose a Form of Prayer suitable to this Occasion, to be used in all Churches, Chapels, and Places of Publick Worship; and to take Care the same be timely dispersed throughout their respective Dioceses.

Given at Our Court at *St. James's*, the Thirtieth Day of *October*, One thousand seven hundred and seventy-six, in the Seventeenth Year of Our Reign.

God save the King.

L O N D O N:

Printed by CHARLES EYRE and WILLIAM STRAHAN, Printers to the King's most Excellent Majesty.

MDCCCLXXVI.





By the

For a guest

GEORGE R.

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1875



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THE DENUNCIATION OF CHRIST AGAINST  
JERUSALEM, CONSIDERED AND APPLIED

IN A

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S E R M O N,

PREACHED IN THE PARISH-CHURCH OF

St MICHAEL, CORNHILL, *LONDON*;

On FRIDAY, DECEMBER 13, 1776:

Being the DAY appointed for a

G E N E R A L F A S T.

---

By ROBERT POOL FINCH, D.D.  
RECTOR OF THAT PARISH.

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CRY ALOUD, SPARE NOT!

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L O N D O N :

Printed for the AUTHOR,

By W. OLIVER, Printer to THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE:

Sold by J. F. and C. RIVINGTON, N<sup>o</sup> 62, in St Paul's Churchyard.

M DCC LXXVII.

[ Price SIXPENCE. ]



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MDCCLXXVI.

[Price Sixpence]



**TO THE**  
**S O C I E T Y**  
**FOR PROMOTING**  
**CHRISTIAN KNOWLEDGE,**

**The following Discourse is most respectfully Inscribed,**

**As a Mark of his affectionate Attachment to Them**

**And the many good Purposes of Their excellent Institution,**

**B. Y**

**THE AUTHOR.**



## ADDRESS TO THE PUBLIC.

THE strange imagination of some people, that the late FAST would be a day of political debate, rather than religious penance; and the too probable propensity of still more to rest in a bare formal observance of it, without a CONTINUED AND EFFECTUAL application to themselves and their own conduct, determined the Author so to take up the subject as might be most likely to excite a lastingly serious concern, upon a view strictly connected of our depending interest both temporal and eternal. He is prevailed upon by persons, in whose candor he confides, and whose judgment he must regard, to make this Discourse public, hoping, however imperfect, it may be productive of some good influence, and meet with the same favorable (may he flatter himself profitable?) attention, which his late Tract did, entitled, *Seasonable Reflections adapted to the approaching FAST.*



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St MATTHEW XXIII. 37, 38.

O JERUSALEM, JERUSALEM, THOU THAT KILLEST THE PROPHETS, AND STONEST THEM WHICH ARE SENT UNTO THEE, HOW OFTEN WOULD I HAVE GATHERED THY CHILDREN TOGETHER EVEN AS A HEN GATHERETH HER CHICKENS UNDER HER WINGS, AND YE WOULD NOT! BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE.

**I**F we believe in a God, who created and established the world, we cannot forbear to acknowledge, without a contradiction to this first principle, that He superintends and governs it. The same \* goodness, and wisdom, and power, which produced and settled all things, must be concerned for the support and regulation of all, as their different natures and the good of the universal system require.

Rational creatures more especially, to whose dominion inferior beings are subjected, must be considered as living under the direction of a law adapted to the circumstances of their state. Agreeably to which provision was ever made either by natural or revealed religion, or both, for the accommodation and happiness of mankind; and, through them, for the good order of this visible creation at large. Whatever communicated light therefore God might in this way favour them with, they

\* Whatever a modern writer of high title may have advanced in respect to the attributes of God, as if the moral were *absorbed* in the natural, his peculiarity is too strange to proselyte others to his opinion, since nothing can be more evident than goodness in union with wisdom and power as the first moving principle. Goodness surely, in the order of ideas, (and why should our ideas be excluded here?) impels, wisdom contrives, power executes. But Lord Bolingbroke is an *Ignis fatuus* in matters of divinity, and whoever follows him will be bewildered.



they never wanted witness of his authority when He saw fit to demonstrate his supreme agency.

To this end the several elements no less than animated life, nay, and the hosts of heaven, have been commanded into the service of God, and have, as correction in mercy, or more severe vengeance might require, been employed to fight against the unwise, thus asserting his rightful government, and thus vindicating the honour of his laws. The history of all ages and nations evinces this truth. But that of the Israelites in particular, in which the doctrine of a providence and the interposal of an almighty REGENT shine forth with the most conspicuous lustre, is so distinguished by testimonies of this sort that they prove clearly to mankind their dependence and obligation, and his absolute dominion. A dominion founded in everlasting righteousness and invariably conducted as that directs. The part which we have to act as accountable creatures, who know what is required from us, what good and evil are in every most interesting view, what their respective tendencies, and how our happiness and misery as well as God's authority and honour stand connected with them, is indeed a most important and most solemn one.

Our rank and our relation, as he has been graciously pleased to ordain both, can never be properly preserved but by such a concurrence with Him in his government as obedience implies; nor can we expect that our welfare, even in a temporal view, will, without this, ever be lastingly secured. What was it from the beginning of the world but the want of this which has introduced mischief and confusion? What was it but sin, a contradiction to the divine law, which has occasioned public as well as private calamities, distress of nations with perplexity? What else has always been followed by penal inflictions of different kinds, first by death, then by a deluge, after that by excisions and exterminations, and a removal of empire  
(such



(such as nothing less than the overruling power of God could effect) from one kingdom to another people? Under a persuasion therefore of his right to govern and their obligation to obey, and from a consciousness of violating this obligation and so incurring his displeasure, mankind have been induced, resting their hope upon his placability, to approach the Majesty of heaven in acts of contrition, to deprecate his wrath, and to implore his pardon, to avert the evils either positively denounced or naturally dreaded, and to supplicate with an earnestness suited to the distress the favour of the Most High. Expedients of this kind appeared to reason eligible, and have accordingly, in a variety of instances, been adopted. But, beyond this, in order to the more effectual comfort of mankind, revelation recommends, nay, enjoins and enforces them, inasmuch that we who are blessed with the fulness of its light, must discern their beneficial tendency, and cannot, but through invincible obstinacy, fail to apply them.

Remarkable events in former times, the signal proofs of God's providence and power, are left upon record for our admonition and instruction, that we may see and know what our dependence, and obligation, and the ground of our expectations, are, and be induced, attentively and earnestly, from examples of alarming influence and incontestable authority to look to our own preservation. Of this sort is that wherein is contained our Saviour's lamentation over Jerusalem and his prophetic notice of the dreadful misery and desolation which were then quickly coming upon it, and were afterwards inflicted with a weight of vengeance the most complicated and most severe.

“ O Jerusalem, Jerusalem, thou that killest the Prophets, and  
 “ stonest them which are sent unto thee, how often would I  
 “ have gathered thy children together even as a hen gathereth  
 “ her chickens under her wings, and ye would not! Behold,  
 “ your house is left unto you desolate.”

Your



Your attention will not, I hope, be unprofitably engaged by joining me in these considerations. First, What the state of things was with the people to whom He addressed himself, when our LORD delivered his solemn denunciation in the text. Secondly, How it is applicable to ourselves: and, Thirdly, What are the improvements which it is incumbent on us to make upon a full view of our own case, as a highly favoured, but disobedient people.

First then, As to the state of things with them to whom our LORD addressed himself upon the delivery of His solemn denunciation in the text.

They had been singularly adopted in order to answer the great and excellent ends of his providence by the Almighty, and had enjoyed in a most distinguished manner every advantage which could result from his especial care and protection. The knowledge of his laws, the experience of his blessing in a variety of ways, the comforts of a religion derived from Heaven whilst other nations were walking blindly in their own superstitions; and, (which was a consolation beyond all others transporting) the hope and expectation, the assurance and belief of a full and final exaltation to Israel in the person of the promised Messiah, were circumstances which attended, and which constituted the happiness of, that people, to whom were entrusted the oracles of God. Oracles, which abounded not only with predictions and typical notices of redemption from spiritual bondage, but moreover, with the fullest and clearest instructions in righteousness, with charges, with cautions, with exhortations, with reproofs, with the most earnest, the most affecting, entreaties to cleave steadfastly to God, to keep his statutes and observe his laws. Under an influence so particularly adapted to prevail, and which should seem to be almost irresistible, what was to be expected on their part but a uniform and chearful compliance? What was to be expected



expected but acquiescence and obedience, and gratitude? Had the divine favour thus bountifully extended this just effect? So far from it, that, as a striking picture of the perverseness of human nature, the objects of this extraordinary attention were continually discovering signs of bad temper and of an indisposition to act under the guidance of that rule, conformably to which their whole conduct should have been studiously directed. In conclusion of all which, after a very long series of trials, and an amazing vicissitude of bondages and deliverances, of chastisements and gracious grants, they abused the most signal opportunity that providence ever blessed them with to their own destruction and indelible reproach.

Obstinacy and pride, blindness and bigotry, an unreasonable fondness for opinions subversive of truth and righteousness and repugnant to the word and will of God took such full possession of their minds, that they would not, though the light shone upon them with an abundant brightness, be guided by its rays; but, infatuated and overcome by a phrenzy of their own creating, they rebelled against it, and, not satisfied with abusing and killing preceding instructors, became at length the betrayers and murderers of that eminently divine Prophet to whom they had been told by their own Lawgiver they should obediently hearken. Their case, as it lies in scripture and may be collected more at large from their own historian, Josephus, is indeed a peculiar and a deplorable one. They had, with a madness not to be paralleled, filled up the measure of their iniquities; the judicial visitations of providence slowly brought on and reluctantly executed were at last inflicted with a most deserved severity; and their own boisterous passions, the effects of a disregard to God and religion, of profaneness and enthusiasm, were the sad instruments of their own downfall and ruin.



Righteousness and temperance and a judgment to come were points, however essential to their happiness by a due influence upon their lives, which seem to have been little regarded or even thought of, insomuch that they gave way to indulgencies of different kinds till their disobedience to God grew extravagant, and their wickedness became almost universal; till they were ripe for vengeance and in a manner compelled the Majesty of heaven to pour upon them the furiousness of his wrath. From a full knowledge therefore of their provocations, in contempt of every most compassionate overture that could be made, and from a clear but painful view of the just punishment quickly to be inflicted, He, who loved them with an everlasting love, still speaking in the accents of that love proclaimed their obstinacy and announced their approaching doom.

To attempt drawing an exact parallel between this singular case and that of any other people would be improper. But, yet, more than enough may be collected to justify, under certain circumstances, an application of such a censure and such a warning to a nation far gone in corrupt practices and a departure from their duty to God. How far our Saviour's solemn address to Jerusalem will bear transferring to ourselves in particular a little attention may convince us.

What our blessings and enjoyments are, and what too our obligations, we cannot be at a loss to discover, whilst the first do on all sides in a vast profusion surround us and that which teaches us what our consequent duty is must be accounted the greatest blessing of them all, **GOD'S REVELATION OF HIS WILL IN THE GLORIOUS GOSPEL OF HIS SON.**

• If



If an earthly Canaan and the overflowings of temporal good, if the being nourished and supported and protected in an extraordinary manner, if the being visibly conducted and comforted, delivered and preserved, by the hand of providence was to his once peculiar people matter of triumph and ground of exultation; if in all their diversity of condition his superintending kindness made even their distresses turn to good account, what circumstances, could gratitude speak its just feelings, were ever more descriptive of the happy situation of another people than these are of our own. Indeed, as far as this world's goods can contribute to the enjoyment of human nature, there is not to the best of our knowledge, as knowledge results from a fulness of enquiry, a spot upon this habitable globe more favoured by the influence of heaven, or more furnished (may I not say? so much) with the means of happiness to rational creatures. Ample proofs of the divine theocracy still exerting itself in a communication of unexhausted mercy, and continual calls upon its more distinguished objects to serve God with fear and rejoice unto him with reverence! But a comparison relative to the blessings of this life, however valuable they may be, is far from reaching the similitude of the case. For the Jews had (though blind to their excellence) overtures of spiritual good to be accomplished in its season. But what they either would not see or saw through a glass darkly we have most conspicuously manifested to us by the final dispensation of grace and truth. Surely then, when we recollect in an earthly view what a concurrence of beneficial circumstances, what an almost uninterrupted succession of comforts flows in upon us from the eternal source of love, in their kind and degree far superior to what many of our fellow-creatures enjoy, and, moreover, survey as we ought, with enraptured hearts the transporting effects of salvation by CHRIST Jesus, death abolished, and life and immortality completely brought



brought to light, there can be no hesitation about our being the especial care of his providence; but we must in every sense, in regard to a better world as well as this, be convinced (to use our LORD's beautiful illustration) that his aim is to gather us together as a hen doth gather her chickens under her wings; that he so disposes all things as to make them work together for good. An end, which can never be defeated except through our own perverseness and resistance. For, if we will not properly and submissively and actively concur, certain it is that his providence, however comprehensive in its views, or uniform and constant in its operations, will not force us into happiness. We must, temporally as well as eternally, work out our own salvation by exerting those powers under the influence of his direction and his Spirit which he has taught and commanded us to employ.

An enquiry therefore naturally follows upon this; have we been intent upon a just application and improvement of GOD's unnumbered blessings? hath our gratitude corresponded to his bounty? hath our obedience been regulated by his laws? have our prayers and our hearts in our solemn supplications to heaven for its blessings, particularly for the preservation of our King and Country and their victory over all their enemies, for our established constitution, laws and liberty, those INSEPARABLE good things, gone together, and have we, as the perfect dispensation of God's will requires, brought forth fruits meet for repentance, and made his kingdom and righteousness the great objects of our most earnest concern?--- What can we as individuals, upon a careful self inspection, say to all this, or what is the state of facts upon an impartial survey of the world about us? Our case, I fear, however it may fall short upon a minute comparison with that of the Jews, (and God forbid the likeness should be more exact!)

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is yet too much an approach to extreme infatuation\*. If they despised the riches of divine goodness, so in many respects do we; if they made the commandment of God of none effect by their traditions, so do we by, what is still worse, our practices. For, exclusive of crimes which are known only to him, to whom darkness and light are both alike, how does abandoned licentiousness appear and even triumph in open day? how does luxury, the fertile source of complicated crimes, discover its destructive influence throughout all ranks? how does a fatal neglect of some of the most important duties of life strike, unavoidably and forcibly strike, our observation? THAT especially which is fundamental to the very worst evils, a continual and most notorious violation of the Christian Sabbath. Many seem to treat it with an open contempt, living without God in the world; and others, whose principles are not quite wore out, shift off the burden, however light, and think an occasional compromise for an attendance in his courts now and then, as their amusements or their humours will permit, sufficiently expressive of their reverence to him who giveth them life, and breath, and all things. But what must, what actually does, follow from this apostate conduct? Mischiefs, which are well known and severely felt; which, with respect to the body politic, make the whole head sick and the whole heart faint; which bring upon it wounds, and bruises, and putrifying sores; which tend to, and must, unless checked and controuled, terminate in dissolution and death. For what else can be the end of extreme vitiousness and wild unbridled passions, of an unwillingness to submit to, nay, a settled desire of violating, and that too under the pretence of liberty,

\* The state of Christianity has too often resembled the situation of its divine Founder by being crucified between two thieves, Infidelity on the one hand, and Fanaticism on the other. Both, though affecting to look different ways, are very dangerous enemies to truth and virtue; and, however they may set out from opposite points, concenter in one, the destruction of real righteousness.



liberty, laws human and divine, of the most extravagant and shameless sensuality, of robbery and plunder most artfully and most daringly committed, of factious, and turbulent, and distracted ambition? We cannot look abroad without seeing quite enough of all this to give us a most unfavourable opinion of our times; and nothing but the most frantic delusion can suppress the natural risings of indignation and dread. Indeed if our lusts, our bad dispositions of every kind, continue to war in us in opposition to the law of the mind, and in contempt of God and his most solemn commands, there needs not the spirit of prophecy to foretell what must befall us. For what is all history, profane as well as sacred, but a register of providence, and what two so certain and so according truths does this reveal as that righteousness exalteth a nation, and that sin is the REPROACH, and the RUIN of any people.

This is evident from such a striking variety of instances as fully to evince that an invisible power presides over all, and so operates by the instrumentality of inferior agents as to bring about events otherwise wholly unaccountable; but such as abound with instruction and caution to succeeding generations. If then we are (and it is not to be dissembled) in a state of depravity truly alarming, whether we look to common immoralities or extraordinary excesses, personal debaucheries shamelessly avowed, social treacheries basely contrived, or a most presuming disregard of instituted religion and its sacred rites, a sad surrender of reason and duty to passions both of body and mind, the indulgence of which tends to the subverting of all foundations, how can there be a doubt of our profligacy or of our danger, or how can we forbear to be alarmed at HIS declaration under circumstances so like to our own, who is the head over all things, angels, and principalities, and powers being made subject unto him? Nothing is more probable in itself, and nothing  
can



can follow more clearly from a particular instance of God's wonderful working, than that, if we will not obey the authority and word of God, if we will not hearken to his voice and act agreeably to our best interests and clearest obligations, if we will not be influenced by all his blessings as they relate to this or to an eternal life, our condition will, at length, become desperate, our glory will be eclipsed, our sun will set in darkness, our house will be left unto us desolate.

Now then let us consider what is to be done whilst the day of salvation, as we by God's present visitations are encouraged to hope, is unexpired, and before the things belonging to our peace are hid from our eyes. The recommending ourselves to the divine mercy and protection by a seasonable humiliation of soul and body, and by acts of contrition solemnly addressed to the throne of heaven, has been already our united employment; and happy will it be for us, if we have not attempted to deceive God in the manner, or ourselves in the design and end of the performance. FASTING, which is in itself more an act of religious discretion than of settled duty, will avail us little, though carried to the extreme of bodily mortification, unless it reaches internally to the soul, and has a commanding influence over its disposition and its habits. And PRAYER, unless it proceeds from the heart and takes deep root there, unless it possesses the whole man, has the lead in his conduct, and, by its sanctifying quality, impresses his mind with an awful and pure veneration for God and the excellencies of his nature, will be but an imperfect and a perishing sacrifice. To be faithful to ourselves, to him before whose FOOTSTOOL we bow, and to him, by virtue of whose CROSS we hope to be accepted, we must go farther than the payment of a transient outward homage, we must return from our evil ways, we must cast off the works of darkness and put on the armour of light, that armour, without



without which a victory over the world can never be obtained ; we must strive earnestly by unremitted application to amend, each one, (for that is the great point upon which depends ALL we are aiming at, social as well as personal good) his own temper and his own life, and to form both upon that only infallible model which CHRIST hath left and enjoined, casting down imaginations and every high thing which exalteth itself against the knowledge of God, and bringing every thought either of our own sufficiency or criminal resistance into captivity to the obedience of CHRIST. Vain will our oblations otherwise be, and the most abundant incense which we can produce no other than a mockery to the LORD. To prevent which, there is nothing that our heavenly teacher so guards us against as hypocrisy, there is nothing which seems to have raised in him more powerful emotion, and there is nothing which ever made to itself a more miserable end than this did in regard to the enemies of Him and their own salvation. Their evil passions, under a mask of affected sanctity, not only led them on from one wickedness and one degree of wickedness to another, not only to slight God's ordinances and laws, but even to kill his prophets and to stone those who were sent to persuade and reform them ; and, beyond this, to put to death the Prince of Life ; and then, as the sad fruit of their own doings, in the height of their judicial madness to burn and destroy themselves and their own city. However singular this sad instance of extravagance might be, it remains to the world (and no doubt is providentially designed to do so) an instructive monument of caution. It shews to what shocking extremities uncontrouled national wickedness may arrive ; how, when God makes it, as he always can, its own punishment, it carries like a mighty torrent all before it, and, in particular, it evinces (for upon this our LORD seems to lay a peculiar stress) what sad consequences are apt to result from a neglect



neglect of religious institutions and instructions and a profane contempt and bad treatment of those who are employed in their support and administration. But we need not go so far back to see what frantic Bigotry and infatuated Zeal under specious pretences can do. More modern instances, and more nearly affecting ourselves, might be produced. This, however, is no time or place for such reproach. Let Charity throw her veil over these offensive facts, for she can hide even the largest multitude of sins which unnatural enmity may commit\*.

Our wisdom is, to guard against the like misconduct, to be steady to our principles as members of the purest Christian church and subjects of the best constituted government, perhaps upon earth; objects of envy to some, and of admiration to all. Our wisdom is to avoid all prejudices founded in ignorance or in artifice, to be at unity among ourselves, to have understanding in the way of godliness neither seduced by sophistry into infidel bondage nor intoxicated with the intemperance of zeal without knowledge†, to attend regularly and constantly to the rightly dividing the word of truth, so growing up in all things to Him, who is the Head, even CHRIST. Our wisdom is, to prevent, if possible, every schism in the body, which may be destructive of its strength and its vigour, remembering our LORD's assurance, that a Kingdom divided

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against

\* Charity—the end of the commandment—the great vital principle of the Christian religion, cannot reconcile to its bitterness in any view, nor can intolerance ever find countenance where the wisdom from above prevails. The Church of England is at this day, and has been long so; a bright example of gentleness and forbearance, and cannot therefore, consistently with experience, be suspected of arbitrariness and oppression. It understands too well the meaning of our LORD's words, “I came not to send peace but a sword,” not to guard against its own accomplishment of a prediction founded in the worst passions of human nature.

† Bishop Hoadly's questions in his Reasonableness of Conformity, “Have you never observed how ready the generality of the people are to prefer the  
“ worst



against itself cannot stand. What, alas! would our feelings be, what our distractions, what our complicated misery, should God permit the instruments of his wrath (and such he can raise up every moment from every quarter) to curse our many blessings, and to spread over this fertile Canaan the desolations of Sword, and Famine, and Pestilence?---What must be our distresses, if, as others have been, we should become the unnatural executioners of vengeance, far too long provoked by murmurings and complainings, by aggravated ingratitude, and most presumptuously multiplied trespasses, upon ourselves? Why then will we not desist from a compliance with the overtures of sin, and luxury, and licentiousness, why will we not forbear to miscall these, in order to our more secure deception and more swift destruction, by the softer and more bewitching names of Gaiety, Fashion, Freedom? Why will we not see, what is so monstrously glaring, our own extravagant Folly, our own dangerous Condition? Why will we not become lovers of God more than lovers of pleasures, value his religion, esteem his Prophets, regularly attend his worship and ordinances, conscientiously revere his doctrines, precepts, and laws? Why will we not have our conversation such as becometh the gospel of CHRIST? Why will we not repent and live?

Could we now hear a word behind us proclaiming, as CHRIST did to Jerusalem, the vengeance of God for our sins,  
surely

“worst preachers before the best?—and how they leave the most qualified “guides?”—may very readily be answered in the affirmative at this day by many most respectable ministers of CHRIST, whose abilities and whose examples do equal credit to their function:—but religious giddiness is of all giddiness most unaccountable and most incurable. It can however never be justly charged upon Christianity, but upon the perversion and abuse of it. From whence, not from its original purity, Deistical declaimers draw their pictures of it, and so, what ought to be the beauty of holiness, is, by false colouring, turned into extreme deformity. It is a melancholy reflection, that nominal Christians should ever give such occasion to the enemies of the LORD to blaspheme.



surely it must awaken us from our lethargy and alarm even the most careless and veteran transgressors ! But, why then should not the solemn record of a history most fully authenticated, of a woe most certainly denounced and fulfilled, of consequences resulting from causes and circumstances operating as others under our own observation do (for the passions and crimes of men have the same uniform tendency) have this effect ? Why should we not apply to ourselves our Redeemer's reproach and menace which we must know we deserve ? why should we not rather then search too curiously into or determine too hastily upon the case of other suffering criminals, remember what was said in respect to the Galileans and improve to our own benefit the declaration then made, " Except ye repent, ye shall all likewise perish."

Be it then our universal concern, as it is our universal duty, to provide for our own security temporal and eternal, to fear God, to honour the King, to render to all their dues, to reverence all proper authority wheresoever vested, to discover a just regard for the laws, divine and human, which protect us, and by which we are bound to act ; to persist in praying daily for the peace of Jerusalem and for the prosperity of all who love her, to seek in every way, for religion's sake and with a view to its everlasting sanctions, to do her good. Under the influence of such a common resolution we may with a degree of hope, that delightful privilege through CHRIST of sincere penitents, lift up our hearts with our hands to God in the Heavens, cast all our care upon Him, submit cheerfully to his dispensations, and expect, through that faith which his promises naturally inspire, his gracious interposition in our favour, till we are most happily convinced by events most ardently to be wished for THAT SALVATION BELONGETH UNTO THE LORD AND THAT HIS BLESSING IS still UPON HIS PEOPLE.

T H E E N D.



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